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SOCIAL PROGRESS

Our Martial Motives

Economic Justice Concerns the Church

Some People Don't Drink

JUNE 1941

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SOCIAL PROGRESS

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Our Martial Motives

By W. W. McKinney *

"TO FIGHT or not to fight," that, to paraphrase Hamlet, is the question. In the solitude of prayer and the fellowship of group conferences, conscientious Christians are debating that question in great agony of soul. The answer is not as easy as our militarist or pacifist brethren would have us believe.

On the one hand, there is the whole tenor of Jesus' teaching emphasizing by word and deed the futility of force and the potency of peace. On the other hand, is the reverberating cry of distressed humanity while violence and greed threaten the very structure of civilized society. As America approaches nearer and nearer the brink of actual warfare, the spiritual tension of the average Christian grows in intensity.

For either the aggressive militarist or the consistent pacifist, the path of duty is plain. The former is certain that ruthless force must be crushed by more deadly force. Dastardly dictators must be driven from their seats of unholy power by the armed might of crusading humanity. The end justifies the means. Though the processes of war be ghastly, yet all the energies of body and soul must be consecrated for only thus can society be saved. For the militarist there is no inward tension.

On the other hand the consistent pacifist believes that war is sinful mass murder from which he must abstain regardless of consequence to himself. He interprets Christ's teaching as an unfaltering condemnation of war. Like his Master, he is willing to endure the sneers, scoffs, and suffering imposed upon an unflinching martyr. He may suffer in body, but his soul will be at peace.

But the average Christian is neither an aggressive militarist nor a consistent pacifist. The blood red

* Minister, First Presbyterian Church, Ambridge, Pa. Moderator, Pennsylvania Synod.

pages of history and the multiplied horrors of total war cause him to shrink from the futility and waste. He sees that the war system is a mocking cycle of armistice, injustice, revenge, and attack, and that the victors' peace inevitably sows the seed of future bloodshed. He believes there must be a saner method of solving international misunderstandings and ambitions; that war and Christianity cannot be harmonized.

Yet he cries out, how can unscrupulous aggression be checked except by more and greater weapons of destruction? How can helpless nations be saved from slavery other than by crushing the enslaver? In days of peace, modern Christians are willing to agree that war is contrary to the spirit of Christianity. They recognize the injustice of past and future wars; but the present war is always justified as a struggle between right and wrong, a heroic defense of lofty principles, yes, as the fight for Christianity itself.

Torn between his acceptance of Christ's challenging call to peace and non-violence and his reactions to the ruthless reality of the present, the average Christian is experiencing an agonizing tension of soul for which there is no uniform solution. The true answer must always remain God's personal message to each soul.

But while awaiting that clear word of divine direction, we must be ever on the alert against persistent propaganda, lest our conscience be dulled we fail to hear the still small voice of God.

There seem to be three emotional responses that are carrying the American people rapidly along the path leading to military intervention in the European struggle. Of these three, only one can be called a Christian emotion. The other two lack justification in Jesus' teaching.

Of the unchristian motives the most natural and prevalent is hate. Hatred is essential to aggressive warfare. People must be taught to hate the opposing leaders in the conflict and the selfish aims which motivate them. We must hate so completely that we will not be tempted to weigh the possible advantages of a negotiated peace; to question any sacrifice of materials or men in a costly campaign of destruction, or to protest against cruel methods of blockade or retaliation. We must permit the white heat of our anger to sear our minds. Thus we must arm ourselves with the passionate conviction that sympathy for helpless non-belligerents must not deter us from the course of complete conquest.

We as Christians cannot justify Hitler's record or methods; but neither can we afford to permit emotional excesses to deafen our ears to the faintest call of peace or to ignore Christ's injunction: "Love your enemies," and "If thine enemy hunger feed him." Only as we keep our

hearts and minds free from hate can we right past wrongs without creating greater wrongs and restrain the aggressor without unloosing retaliatory aggression. Fight, if you feel that is the command of duty; but be sure that the emotion of hate is not motivating your decision or your subsequent conduct.

The other widely prevalent but unchristian emotion is fear. We fear an early invasion if some distant first line of defense should fall. We dread the economic consequences of any marked change in the international balance of power. In terror we cling to some imaginary status quo, while surrendering our safeguards of liberty. Panic stricken we put our trust in the might of force and ignore the potency of the intangible resources of faith and courage.

Calm and serene amid the manmade storms of fear, stands the Christian who has learned to put his trust in the sovereignty of God and in the nobility of humanity. He takes counsel of his faith and not of his fears. He recognizes that God is not limited by any nation or social system and that Christianity has survived centuries of readjustment. He believes that justice and righteousness cannot fail since they are the expressed will of God. He faces with boldness a changing future because his faith is grounded in an unchanging Heavenly Father. He defies both the threats of the dictator and the frightened pleas of the demagogue.

But there is a third emotion which Christians can always trust. It is the emotion of love, the only Christian justification for war-like intervention and sacrificial struggle in life's varying battlefields.

Love may call us to the defense of Britain, love may beckon us to rescue from tyranny the small European democracies; love may send us on a crusade into the Far East to protect peace-loving Chinese. Love knows no boundaries of race or religion. It is everywhere responsive to the voice of brotherhood and to the cry of the needy.

The Christian can support war only so far as love is his determining motive and the announced objectives are in harmony with the practical precepts of love. But he must be certain it is sacrificial love and not sentimental sophistication that is impelling him into the conflict.

Fight, if you are convinced that therein lies the call of duty. But be sure your fighting is the dynamic expression of love for the abused and stops short of revenge and retaliation. Remember that while love restrains the aggressor it remains sensitive to every possibility of peace; that love would be all controlling both on the battlefield and around the council table; that love would be considerate of the true welfare of ally and enemy alike.

Churches in Emergency Service

By Worth M. Tippy *

BETWEEN four and five million workers, most of them with families, are on the move, according to estimates of the research staff of the Toland Committee of the House of Representatives.

They include, says the Farm Security Administration, 350,000 farm families, perhaps 1,250,000 people in all, driven from farms by tractors and cultivators, by dust storms and soil depletion, and now wandering from place to place in search of jobs, or crowding into the Pacific coast and inter-mountain states in search of land.

And now, over night as it were, two other vast movements of population are added to the swelling tide. 1,500,000 civilians are being uprooted and transplanted to new homes—mostly temporary—by the defense production program. They are accompanied by great numbers of other workers, long unemployed and feverishly seeking jobs. Simultaneously, often into the same areas, a million to a million and a half young men are being sent to training camps, navy yards, and aviation centers. There has been no comparable trek since the settling of the Mississippi Valley.

We of the National Christian Mission have seen this movement of population everywhere as we have traveled over the country for the last six months. I have observed it with special interest because it has been my duty to bring together in the Social Relations Seminar of the Mission, church workers, social workers, and community officials to consider how best to provide for the spiritual and social needs of these "moving millions."

Here are a few facts from which to construct a picture. In the cities of Hartford and Bridgeport housing was at a premium; builders were being brought in from New York and New England to erect new housing; factories were operating night and day.

Fifteen thousand men were coming into Seattle from nearby training camps at week-ends. The city was organizing to entertain them, but men were crowding the streets, restaurants, and theatres and sleeping on benches in railroad stations. At Vallejo, California, the Navy Yard had taken on 16,000 men. The town could not possibly house them. They and their families were sleeping in trailers, in the back of cars, or driving long distances, or crowding into unsuitable shelters.

There are 37 training camps of all

* As a member of the 1941 National Christian Mission, Dr. Tippy led the seminars on Community Relations in cities in all parts of the country.

descriptions in central California in the general neighborhood of San Francisco, some of them very large. San Louis Obispo, a town of 3,500 inhabitants, has a nearby camp of 40,000, and another nearly as large not far away. The community is swamped at weekends. Six trains are being sent to Los Angeles from these camps on Saturdays to break the monotony of military routine and to relieve the congestion at San Louis Obispo. Los Angeles had not yet developed plans to entertain them.

Sixty thousand men are to be trained at Fort Bragg, N. C., which will also bring 30,000 civilians to nearby Fayetteville to share the facilities of its 17,500 residents. So it is north, south, east, west: artisans rushing in to build cantonments and new housing; young men pouring into the camps, or shuttled back and forth over the country in squads, sleeper loads and train loads, for special training and special duty.

The churches were only beginning to grapple successfully with the problem of the agricultural-labor migration, when the avalanche of the training camps and the defense industries burst upon them. Let us look at these new problems separately: First—the problem of the workers in the defense industries was discussed most helpfully in a seminar at Oakland, California. These workers and their families will be part of the community for some time, they decided, and need most of all to be made welcome. They should be met as soon as they arrive by representatives of the churches; preferably those of their own denomination. Mothers should call on mothers; men on men. Young people should be invited to the young people's society; and children to the Sunday school. Said the director of the Traveler's Aid Society at Oakland, California: "If a child torn from its familiar environment and longing for playmates, can be met by friendly people in the church, and can sing the songs which he sang in his former Sunday school, he will feel at home and will be happy."

All agreed that the problem in communities is immediate; that if action is too slow, the new families will make other contacts and the churches will lose their opportunity.

The training camps also confront the churches with an immediate and large scale undertaking. This responsibility does not fall evenly upon the country, but rather concentrates in areas favorable from a military point of view. The recruits will be well taken care of in cantonments. They will be given food, shelter, medical care, recreation under expert direction, and abundant religious ministries under the chaplains. No hard liquors and no prostitutes will be allowed on the reservations. The military arm will reach to lax communities by quarantining

them against visitation by recruits, and military police will see to enforcement of the quarantine.

The opportunity and responsibility of the churches will come at week-ends when leave is granted. Freed from the week's discipline, young men will pour out of the camps to nearby and often distant communities for a taste of the free life which they so recently left behind. These are just your boys away from home, and homesick.

Lt. Col. Luplow, commander of the Engineer Camp at Portland, Oregon, told the seminar: They will want a good time, relaxation, motion pictures, to see the sights, to do window-shopping, to meet people, to eat and dance and play, to meet nice girls, and some of them, other girls. They will be glad to be invited into homes, and will not betray the courtesy. Many of them will want to go to church just as they used to do at home. They will like worship, and Sunday school, and young people's meetings. A pleasant Sunday afternoon with supper at six, followed by young people's meeting and evening service, is a splendid idea. "Send your invitations and announcements of meetings to me," said Col. Luplow, "and I will see that they reach the men."

To a question as to the safeguarding of the girls of the community, Colonel Luplow replied that he did not think the problem serious. A pastor from San Rafael reported that the churches there were having dances in their parish houses. The dances were invitational. Parents brought their daughters and took them home. There had been no trouble, and soldiers and civilians alike had enjoyed the evening.

From Camp Shelby, Mississippi, men come in large numbers to Laurel, forty miles distant, where supervised dances are arranged by the Y.W.C.A. in cooperation with churches. Some pastors approve and some do not; but the young people have a good time, and there has been no trouble. Few who attend morning services fail to be invited to a home for dinner, and many go.

Camps near small communities offer the greatest problem, as for example, at San Obispo, California. Here the Christian Associations, churches, lodges, schools—indeed the entire organized community—have joined hands with the federal coordinator and national agencies. Such reinforcement from national headquarters is an immediate necessity throughout the country.

Training camps and defense industries present an opportunity for service. Can churches meet it in time and with adequate resources? Or are we so used to running in grooves, so inelastic, so lacking in capacity for cooperative action, that either we will not act effectually, or that what we do will be so belated as to be relatively ineffectual? We shall soon know.

Camp Community Service

A Letter and a Report

"What can local churches situated near military camps do in this emergency?" This question is being answered more and more in terms of what local churches are doing on their own initiative. The letter which follows answers the question in terms of what a single church began, and now, having caught the vision, looks toward enlisting the cooperation of the other churches in the community. The second writer tells what is being done through inter-church effort that has been cooperative from the start.

Mr. Charles P. Taft,
Associate Defense Director of Welfare,
Washington, D. C.

Dear Mr. Taft:

We have Barksdale Field at our doors but didn't consider it as a recreation problem for our community until a tragedy occured at a beer parlor. One of the young men was killed and a ban was placed on our little city, which lasted six weeks. We as church people hung our heads in shame knowing that we as a Christian group had offered nothing in the way of clean entertainment to these mothers' sons that had come our way but that the worldly amusements were wide open.

We formed a committee from our church and went to the Field chaplain to talk the situation over. It was breaking ice because of hard feelings and misunderstandings, for we had done nothing to make the men feel that we had any interest in them. Our church doors were always open to them for worship; but how strangers, especially boys shy at going to churches away from home unless they have a more or less personal invitation! Our plan was to do something now in the way of entertainment for the boys letting them meet and enjoy being with our nice girls in a wholesome environment. A church social was planned to be held in the social hall of our church; and we started off with an invitation list of 50 boys and 50 girls, twelve big cakes baked by mothers in the church and ice cream donated by men in the town.

Our first social was a decided success with marches, games and contests, and generous servings of refreshments. The boys expressed their gratitude to the girls and to all of us as chaperons. For our party held on March 20th, 200 boys signed up. Because of the size of our space for entertainment the number was limited to 100 boys

at most, but we had 105 boys and 48 girls. So we see the possibilities and know that in two weeks greater plans than ever need to be made and on into the future.

It has made us happy to know that youth still like simple enjoyments such as church socials where there are no dancing or gaming devices. We are as anxious and prayerful as you are to curb and suppress vice and prostitution and feel that we have been able to render a service that is in line with your program.

Our finances so far are met by voluntary contributions; but if there is any fund to help promote this program we would appreciate knowing of it as we want to make this a larger affair with all churches cooperating.

Sincerely yours,
MRS. J. W. BLANK

The Church and the Military Camp

A Report

It is doubtful whether there can be any standard programs of church service laid down which would be applicable to all of our military camp situations. Indeed the situation changes so rapidly at each camp that the church should be ready to adapt itself to rapidly changing needs. At Fort Custer in Michigan, located some six miles from Battle Creek and eighteen from Kalamazoo, we have in the neighborhood of 18,000 men, a fair sized city, not a fixed body of men but a rapidly changing population.

One feature of the Fort which is characteristic of the whole military policy is that the army assumes entire responsibility for the men on the Fort and no outside organization is allowed a permanent place of service on the military reservation. We have fourteen chaplains provided to meet the spiritual needs of the men and recreation and morale officers provide for their physical and mental-moral well-being. A service club operated by three hostesses, under the direction of the chaplains, provides a wholesome and natural center for military parties and entertainment of guests. There are also five large movie houses, recreation centers for regiments, and a dozen chapels under construction.

This central fact about present-day military life definitely defines the area within which the nearby church and community may work. There is first, the assistance which we may give at the Fort, to the officers and hostesses and chaplains. In our case at Kalamazoo we have been

able to send over a good deal of talent for church services and entertainments. Our Tuxis Club took charge of an evening service and supplied a program of young musical talent and dramatic ability. The men received it most gratefully, not merely as an evening occupation but because the contact with a group of friendly young people made them once more a part of normal life.

One of the most successful services which we have been able to render is the formation of Service Club units among the young women of the church and community. These units are small groups of girls over eighteen years of age, carefully selected by the girls themselves who become members of the Fort Custer Service Club and are given pins showing their membership. They are on call to go every week or two to a party or entertainment at Fort Custer. These clubs are under the direction of one of the hostesses and responsible to her for behavior. The clubs have interested a very fine type of girls who have been realistic about the whole matter. They take the view that we want our young men to come through the army experience without moral deterioration and that, therefore, it is up to the girls to help provide them with wholesome, high grade associations. The boys themselves have been very proud of the character of their dances and have even requested "formals" when the evening is carried through with a dignity and tone superior to the average dances these men have attended in civilian life. For example, tonight will be Kalamazoo night at the Service Club in Fort Custer and about 150 fine girls will go over for a dance. Transportation will be provided by patriotic-minded citizens and the mayor and city manager will honor the occasion. This normal and wholesome association with fine young women we regard as a very useful contribution to the high standard which the Fort is setting for itself.

Dr. Norman Braby, of the First Presbyterian Church of Battle Creek, has discovered, and this is my experience also, that the men who come to our communities from the Fort prefer to come to church as individuals to escape mass routine and to be welcomed as human beings in the Young Peoples' Fellowship. In our own church an organization of young men and women meeting bi-weekly have been entertaining groups of fifteen or twenty for supper and the evening.

My own experience of twenty years ago would lead me to believe that what a man in uniform hungers for is some normal human and direct association with home and church such as will bridge the chasm between his new military life and his old normal habits which seem so far away.

PAUL S. HEATH, *Minister, First Church, Kalamazoo, Michigan.*

Defense Plants - Federally Owned or Financed
7 Wash.
3 Ore.
Idaho
Mont.
Wyo.
N.D.
S.D.
Nev.
15 Cal.
7 Utah
7 Colo.
2 Neb.
3 Kan.
7 Okla.
N.M.
Ariz.
8 Texas
7 Minn.
2 Iowa
7 Mo.
Ark.
7 La.
2 Wisc.
23 Mich.
16 Ill.
8 Ind.
24 Ohio
Ky.
3 W. Va.
2 Tenn.
7 Miss.
8 Ala.
7 Ga.
7 Fla.
7 S.C.
7 N.C.
4 Va.
3 Md.
27 Pa.
35 N.Y.
Vt.
N.H.
Mass.
R.I.
Conn.
12
3
11
23
6
7 DISTRICT OF COLUMBIA
3 Me.
NUMBER OF PLANTS
Total Plants - 273
Total Outlay - $1,635,000,000

New Industries Bring New People

A FACTORY that has been only mildly busy is now working full capacity; a plant that was busy has now been enlarged to double or triple its size; where a few months ago there were no buildings at all, there is now a vast industrial layout. These conditions all add up to make a vast national defense migration.

Youth on the move in search of employment, families living in trailer colonies, new renters and new home owners are swelling abnormally the numbers in many local communities. To these the church must extend a friendly and helpful welcome:

1. By visiting newcomers and inviting them to the church service, their children to the Sunday school, and the young people into the youth program of the church;
2. By helping them feel at home in their new and strange circumstances;
3. By inspiring a friendly spirit on the part of the present church members and by training many of them to active cooperation with the minister in meeting the new demands upon the local church.

Church people have a major responsibility for informing and arousing community public opinion on behalf of measures that will keep immoral influences and enterprises out of the community. The outstanding threats to character in these communities are liquor, prostitution, gambling, drugs, and inadequate rooming facilities. The moral health of a community rests squarely on the assumption of responsibility by the civilian authorities and their constituency. Christian people must support public officials in enforcement of the laws; and the enactment of needed new ordinances.

It is not enough to seek the solution for a better community life through negative or repressive measures only. The churches should also fully participate in the community's cooperative effort to provide positive and constructive social contacts and recreation. In this effort the United Service Organizations will call for cooperation on the part of all community minded agencies.

The industrial map on the opposite page indicates the location and number of industrial plants under construction, owned or financed by the federal government, as a part of the national defense program. It supplements the map appearing in the May issue of *Social Progress* which shows the military camp locations and concentrations.

Allocation of government funds to individual states is as follows:

Over $100 million: N. Y., Pa., Ohio, Ind., Ill., and Mich.

$50 to $100 million: Va., Ala., Mo., Tex., and Calif.

$10 to $50 million: Mass., Conn., N. J., Md., S. C., Ky., Tenn., Ia., Kans., Okla., Colo., and Wash.

Less than $10 million: Me., N. H., R. I., N. C., Ga., Fla., Miss., La., Wis., Minn., Neb., Utah, and Ore.

Nothing as yet reported: Vt., Ark., N. and S. Dak., Mont., Wyo., Ida., Nev., Ariz., and N. Mex.

Flag Etiquette at the Altar

By Herbert J. Doran *

SYMBOLS speak to the emotions long after words are forgotten. Their danger is that their message may contradict the spoken word. The minister proclaims that every nation must bow to the supreme will of God. The symbolism at the altar cries "No," when the emblem of national loyalty takes precedence over the emblem of loyalty to God.

This contradiction between symbols and sermon calls to mind Dr. H. E. Luccock's stimulating exposition of the psalmist's complaint, "Thine enemies bawled inside thy house, set up their emblems there. . . not an emblem of ours to be seen." Psalm 74: 4, 9 (Moffatt). Under the title, "Pagan Emblems on the Altar," he says,

> "A flag has been and may well be a holy symbol, a thoroughly Christian symbol. Yet who, with any realistic understanding of history, could deny that it has been often a pagan emblem—representing a nationalism which sets itself up in place of God, claiming to be the supreme object of a citizen's devotion, the Lord of his body and soul, the arbiter of his conscience?" [1]

Increasing pressure is placed upon the church by outside organizations to display the national flag in the sanctuary. The matter is complicated by the lack of an official code of etiquette setting forth the proper usage of flags inside the church and by the prevalent use of what is known as the Christian flag. The point at issue is whether the Christian flag or the national should be given the place of honor.

The Christian flag was devised by C. C. Overton in 1897 as a flag for Sunday schools and churches, which, he said, "would not be restricted by any geographical boundary and would remind all men of their allegiance to God, just as their national flag expressed loyalty to their country." [2] While it has no official sanction, general usage has given it the authority of tradition as the emblem of the universal Christian Church.

The Presbyterian Church, through its General Assembly, has affirmed that,

> "Christians owe an allegiance to the kingdom of God that is superior to loyalty to their own country, and that in any matter in which the laws of their country conflict with the commands of God it is their duty and right to obey God rather than men."

The House of Bishops of the Protestant Episcopal Church, in a pastoral letter dated November 1939, made the following statement:

> "Do your duty as Christians as you

* Minister First Presbyterian Church, Dixon, Illinois

[1] Luccock, H. E., *Preaching Values in the Old Testament*, Abingdon, p. 161.

[2] The Encyclopedia of Sunday Schools and Religious Education, Vol. II, P. 416.

> propose to do your duty as citizens. The cross comes before the flag . . . The church in this hour must see to it that she holds fast to Christian principles and upholds above all national flags the cross of Christ who belongs to no one nation or race but to all men because all men are sinners and all alike need his redemption."

In conformity with the spirit of these statements, this higher loyalty to God often finds expression in the symbolism of giving the place of precedence to the Christian flag. This custom is confirmed by that of the United States Navy in flying the church pennant above the stars and stripes during a service of worship.

The only code of flag etiquette in use was written and adopted in 1923 by the United States Flag Association, representing the major patriotic societies of our country. The code has not been enacted as law, but it also has the authority of usage. It is entirely satisfactory as a guide to correct flag usage except for section 15 which deals with the use of flags in the church. Here it rules that the place of honor shall always be given to the national flag.

No one contends that the church should dictate flag usage outside the church, but there are many who agree with Dr. George Gibson, who says of the use of the flag in the sanctuary:

> "In worship symbolism the church must remain its own authority, or else it is at the mercy of groups that think it ought to do this or that."

The result of the present situation is confusion. A survey of present flag usage shows five different practices, as follows:

1. The use of two flags, giving precedence to the national flag, either out of indifference to the meaning involved, or because of the feeling that it is more a matter of etiquette than of principle, or from a desire to avoid controversy.

2. The use of the national flag alone, and the use of the cross or other Christian symbols which will not compete with the national flag as does the Christian flag.

3. The use of neither flag, or if at all only on patriotic occasions, on the ground that only religious symbolism has a rightful place in the sanctuary. Luman J. Shafer, objects to the flag in the church. He says:

> "The presence of the American flag in the sanctuary seems a normal thing . . . but it is symbolic of the habit of mind that views all problems from within the framework of the nation; . . . and not from the point of view of a universal brotherhood under God which makes of all men a unity." [3]

4. The use of both flags, giving precedence to the Christian flag, as an expression of the obligations of Christian citizenship, and of the truth that nations as well as individuals owe an allegiance to the Kingdom of God, superior to national loyalty. Those who favor this practice point to the United States Navy whose patriotism none will question.

[3] Shafer, L. J., *The Christian Alternative to World Chaos,* Round Table Press, pp. 170–171.

5. The use of both flags with the national flag set in the body of the church and to the right of the congregation, while the Christian flag is set in the chancel or on the platform and to the right of the minister. This is a compromise which attempts to symbolize a national loyalty greater than the individual, and a loyalty to the Kingdom of God more sacred than that to nation.

All of these practices, except the first two, are open to a continual fire of criticism from members of patriotic orders who insist that the national flag be displayed in the church and in the position of highest honor. Young people are taught the meaning of this symbolism in schools, scout troups, and libraries. This meaning, which either reflects or denies the teaching of supreme loyalty to God, is the only reason why anyone, either in or outside the church, should care at all which flag is given the position of honor on the right. If symbols have any value at all, and they have, should not their emotional drive add to the message of the church rather than contradict it?

If the writer may be permitted to express a personal preference, it would be this: That except on occasions which deal with the obligations of Christian citizenship, there be no flags in the sanctuary. But on those occasions when the national flag belongs in the church, let it be in company with and secondary to the Christian flag, as an expression of the higher loyalty due to God and his kingdom.

Those who would abolish the use of the Christian flag succeed only in avoiding the issue, not in clarifying it. To compromise by placing the national flag at the right of the congregation and the Christian flag on the platform or in the chancel at the right of the minister is at best only a temporary expedient. But there may be some places where it will be the best that can be done without creating undue controversy.

In order that the outward and visible signs do not contradict the inward and spiritual loyalties which we profess, should not the church do the following three things? First, let their be serious thought as to the underlying principles involved in this problem. Second, let the church through its proper denominational or interdenominational bodies draw up a code of flag etiquette for the sanctuary giving it the authority of a denominational pronouncement. Third, let the church petition the United States Flag Association to recognize the principle which is honored by the U.S. Navy, consistent with our constitutional guarantees of religious liberty, and so vital a part of our cherished American tradition.

Economic Justice Concerns the Church

By Frank W. McCulloch *

THE distraction of the European war and complacency concerning "the highest standard of living in the world" are causing many Americans to neglect the continuing struggle for economic justice. Yet on no other front is enlightened thought and action needed today more imperatively than here. The importance of this problem is recognized by many readers and need not be taken up in detail now.

The church is vitally concerned about this problem, first of all, because it sees what present conditions do to *human personality*. A counsellor at a summer camp for underprivileged children returned to Chicago to find that the boys and girls were going back into families with $8, $12 and $14 a week incomes. "I now see," he reported, "that my work in building up these youngsters will not be completed until I have done something about the income structure of the United States." Must not the church see just as clearly the connection between people and their incomes, their type of work or lack of it, their homes and neighborhoods, their security, their fear, their frustration?

The church is concerned also because it sees the effect of these conditions on *the organization of society*. "Dictatorships arise not so much out of the ambitions of a man as out of the despair of a people." By perpetuating American despair, we grease one of the steepest skids for our cherished democracy.

The church is concerned too because it observes the results of economic chaos on *the maintenance of peace among nations*. Does any one doubt that the fate of the world would have been far different if economic justice had been extended to the Weimar Republic in Germany? Will the peace after this war, if it ever comes, be any more durable than the last unless it is built on more substantial foundations of international economic justice?

But what can the church do? The church can begin by being a center of understanding. To know what is happening to people and why, is important. Pastors and laymen alike need the personal acquaintance of city workers, farmers, the unemployed, migrants, labor leaders, plant managers and others to help them see clearly. An ounce of friendly acquaintance is worth a pound of statistics. Some pastors attend labor council meetings or farmers' organizations. None was ever understood to have been harmed by the experience.

* Director, James Mullenbach Industrial Institute, Chicago, Ill.

Trips to factories, slum areas, housing projects, relief centers, dust bowl regions, cooperatives and other significant spots, and interviews with representative leaders are also of great value. Do you know your community? What are the average wages, the normal rents, the relief load, the medical needs? Why not plan then a survey into one of these problems of greatest interest? Student investigations of working conditions and wages in several university towns have brought immediate results. The painstaking survey of the steel industry made some years ago by the Federal Council of Churches is credited with bringing about the abolition of the 12 hour working day. It is another classic example of the value of facts, the irresistible power of a true human picture.

The lost art of reading lends itself also to the building of a congregation's understanding. Books, pamphlets, and magazines in this field should be displayed and loaned, or at least advertised, in the Christian education program.

The education of its membership and of a wider public is commonly advanced by open meetings. Panel discussions, forums, book reviews, rural life institutes, an "economic plebiscite," selected motion pictures, and short dramatic sketches are a few of the many interesting possibilities. Developing the habit of free and friendly discussion of controversial issues is one of the greatest contributions a local church can make to this intolerant world. "A School for Democracy," is the title used for some of these projects considering economic and other issues. The importance of having all conflicting views given a fair hearing in such meetings and classes is obvious. All these are full of rich educational opportunity.

From local and immediate issues to national and international problems of the broadest scope the discussions should range freely. Public works, farm security, social security, monopoly controls, debts, taxation, government yardsticks and private utilities, armament economics, housing, tariffs, cooperatives, civil rights —these and other such subjects must be understood to be wisely determined. The Interfaith Conference on Unemployment in Washington in the summer of 1940, sponsored by Catholics, Jews, and Protestants, deserves repetition with much wider support from church groups across the nation. Somehow we must tackle the causes of our economic ills and formulate and support broad programs for their removal. How far the church can go as a church and where it would better act only through individual members, we do not here try to discuss. Each situation will deserve its own special treatment.

Can the church be indifferent to such groups as farmers' organiza-

tions, trade unions, unemployed federations, small business men's associations, and cooperatives without which probably no ultimate justice can be achieved? A few churches have seen the value also in opening their doors for workers' education classes; for with new power these groups must accept new responsibilities.

Recognizing that it has no monopoly of interest in the economic problem, the local church will be quick to cooperate with other churches and community agencies in many of these activities. Schools, universities, social agencies, parents and teachers clubs, leagues of women voters, and interracial councils, to mention but a few, usually welcome chances for such joint action.

In times of real crisis, church groups have employed public hearings to bring together conflicting groups and inform the public of the points at issue. Milk strikes in the mid-west, relief emergencies in Chicago, and labor conflicts on the west coast have all been interpreted with good effect by this method. More remarkable still is the service of mediation performed in industrial conflicts by the ministerial association of a mid-west city. Many strikes have been settled, many others averted, by the intelligent yet insistent efforts of these leaders to "get the two sides together." Today the association is named as arbitrator in many collective bargaining contracts. This is industrial statemanship of a high order.

Longer range projects of great worth are the summer work camps first developed by the Quakers. Here picked young people study the special difficulties of various blighted areas and seek means of improvement. The Delta Cooperative Farm and other similar projects in the south are also models of economic pioneering which the church, sensitive to the needs of the day, should be quick to encourage. Self-help cooperatives and rural folk school programs like those at Merom Institute are also making contributions to economic understanding, education and action. Labor Temple in New York and the newly formed Mullenbach Institute in Chicago are examples of the church's effort to develop institutions for study and improvement of the economic pattern.

With all of its special attention on programs to explore the means to economic justice, the church must not neglect its traditional role. It is of prime importance to dedicate individuals to the Christian way; to keep alive the spirit of brotherhood that underlies all differences; to make itself always an inclusive fellowship, helping to bridge the gaps between economic classes, races, and national groups; and so to send Christian men and women into the world of business, finance, and government filled with devotion to the building of the Kingdom.

Some People Don't Drink

By Albert W. Palmer *

WHY do people drink? Well, frankly, some don't. Ministers, as a rule, who value their reputation and standing, even if they have no other convictions, find it wise not to drink. Aviators do not drink when on duty. You can depend on that when you step into a commercial airplane. The men who operate our railroad trains do not drink while on duty. Only once have I ever smelled liquor on the breath of a Pullman porter and I travel continually. The club car of these new, streamlined trains, with its bar and liquor selling ought to have a sign:

> *For the comfort of those imbibing alcoholic stimulants in this car, this railroad assures you that the men who are responsible for your safety in running the train are not allowed to patronize this institution.*

Arctic explorers no longer drink. Alcohol is too dangerous in making people think they're warm when they're not. I understand the modern high pressure dictator does not drink. Finally, employees in the best distilleries are not allowed to drink, at least while on duty. A whiskey breath means discharge even though the whiskey is made in the distillery employing the man.

But, the question—Why do people drink? Some drink because they like the taste or to quench thirst. Some drink under social pressure. They don't want to be conspicuous by not drinking, and it is so much simpler to follow the crowd. A third group drink to relax the tensions of life. They feel that a little liquor gives a glow of well-being which leads to sociability and helps in relaxation. This is true, but it is not the whole story as I shall show later. And, finally, a fourth group drink as an escape from some kind of misery, usually mental distress.

So, why not drink? If alcohol can do all these things, why not welcome it as a benefactor of the race? There is no reason unless, and I am thinking of that "UNLESS" in capital letters, you really know what alcohol can do to you.

It can get you drunk. When a man is drunk his personality is out of control. Alcohol has thrown out of gear certain restraints which ordinarily establish conventional behavior. The man who is drunk sometimes makes a fool of himself; he may be very amusing but the result is not always humorous, as those of us know who have had experience trying to quiet people who are vociferously drunk. In Haven Emerson's *Alcohol and Man*, Walter R.

* President of Chicago Theological Seminary. Condensed from an address published in *The Union Signal*, Evanston, Illinois, August 24, 1940.

Miles, professor of psychology at Yale University, has tabulated in graphic fashion the various steps of inebriation from the first pleasant glow to the stage when a man is down and out and may die from the effects. The tragedy of drunkenness is that as it proceeds the threshold of inhibition is lowered—if a man starts drinking, there is no telling when or how he will stop.

In these varying degrees, drunkenness is simply progressive benumbing of the fore-brain which alcohol seems to affect most of all. This part of the brain is the seat of our finer discriminations. From it are directed those activities which are among the later achievements in the long evolutionary process. Intellectual and moral standards are governed in this delicate and precious part of the human anatomy. The fact that alcohol affects this part of the brain first is the secret of its allurement.

Alcohol puts to sleep our power of discrimination; therefore, it seems to provide an escape from the problems of life. They no longer seem to exist, or are seen through a rosy glow. When people discover that this can be done, and they have no reason for not doing it, or no self-control against its allurements, they are in danger of becoming alcoholics. They may not succumb as long as all goes well, but when life brings a crisis, when they meet a situation which is too much for them, the memory of how alcohol gave them at least a temporary escape rises up and tempts them.

True, we need escapes. From time to time, we must get away from the routine of life, ease up on our worries and responsibilities. There are many escapes open to people, most of them harmless or absolutely beneficial. The movies are probably the most immediate and popular; the sense of humor, the comic strips, the Sunday rest day, occasional vacations, the great out-of-doors, hobbies, books, athletics, interests in clothes, or gardening, children, and possibly deepest and most significant of all, religion, are the great areas of escape when life gets us down and the problems of life are too insistent.

Any escape must be evaluated by its ultimate results: What does it do to you the *next morning*? How does it leave you the *next week?* What remains of it a *year hence?*

Measured by tests like these, alcohol is the worst possible means of escape. It has two great weaknesses. *First*, it deceives people in dangerous ways and makes them believe things that are not true. A very little alcohol makes a public speaker think he is more clever than he is. That is not necessarily fatal to anyone, but if alcohol makes a man think he is a better automobile driver than he is, that may result in tragedy. And if it puts to sleep moral restraints and a sense of moral values, tragedy of

(*Turn to page 25*)

The General Assembly In Retrospect

The 153d General Assembly has just concluded as this is written. On the third ballot, Dr. Herbert Booth Smith, of Los Angeles, was elected moderator, defeating Dr. Henry Sloane Coffin, of New York City; the latter moved that the election be made unanimous. This was done. Throughout the entire proceedings the able and fair leadership of the moderator added immeasurably to the effectiveness and the unity of the General Assembly in its work. In fact, one outstanding characteristic of This Assembly was the evidence of the unity of our Church.

With more specific reference to *social education and action*, the 153d General Assembly was notable along several lines. On recommendation of the Committee of Fifteen, constituted by General Council to consider the spiritual and moral needs of those involved in the military and industrial aspects of the national defense program, General Assembly directed the continuance of the Committee of Fifteen to act with power as the Emergency Service Committee. The Assembly authorized the securing of an executive director, if it seems wise, for the Emergency Service Committee and laid the basis for a strong denominational program on behalf of the needs within the army camps, within camp communities, and within industrial areas.

Again, on recommendation of the General Council, General Assembly designated the Office of the General Assembly to receive from interested churches and individuals sums for the relief of Presbyterian conscientious objectors who are sent to civilian public service camps and for whom the Government does not provide; these funds are to be administered through the Committee of Fifteen. The General Assembly voted, also, to petition Congress to furnish normal support of those included in the above category.

And lastly, there is the Report of the Standing Committee on Social Education and Action, extracts from which are given elsewhere in this issue. The report as adopted represents months of careful study by the Committee on Social Education and Action of the Board of Christian Education, days of strenuous labor by the Standing Committee of the General Assembly, and over an hour of full discussion and debate by the commissioners of General Assembly. The report, in full, should be read and pondered and acted upon by every member of the Presbyterian Church. It is an outstanding statement by a Christian body. All will agree that it reveals the Church's sense of responsibility to give Christian leadership in times like these.

ike These

Enlightened Unselfishness

What is the spirit that will build a Christian social order? Men for the most part put their hope and trust in *enlightened self-interest.* It is claimed that if a man (or a nation) understands what is good for him and goes after it wholeheartedly, selfishness will become so mitigated that others will be helped in this matter of self-seeking. But Christians can have no part in any such solution. For however enlightened self-interest may be, it is still self-interest. No twisting, or stretching, or veneering can bring selfishness into accord with social building in the spirit of the Cross.

Then must we swing to the other extreme and urge *unenlightened unselfishness?* Certainly not! For however much unselfishness there is, it still is unenlightened, and Christianity never puts a premium on ignorance or misunderstanding, or ineffectiveness. "I am the truth," said Jesus of himself and thereby bound his followers to knowledge as a virtue.

The other alternative joins zeal and knowledge in *enlightened unselfishness.* Good intentions are indispensable, but not all sufficient; they need to be guided into effective application. The spirit of love will find needs to fill, but information and understanding will heighten its service.

The phrase "enlightened unselfishness" joins evangelism and social education and action into a living unity. Evangelism leads men to know God in Christ and to commit their lives to the service of his Kingdom; social education and action trains them how to channel that commitment into ways of discernment and usefulness in the wide area of Christian social responsibility. By way of example: a recent public survey of several counties in a sharecropper region revealed that the average family's cash income per year is $50. How is the spirit of unselfishness to express itself in meeting the full implication of the situation? What shall we do about the liquor problem? Is it enough to deplore, or to rant? What are the constructive measures a concerned Christian can take toward the liquor traffic and its consequences?

Again, all of us want peace. But do we want the things that make for peace? Do we want them enough to make them and not the things that make for war dominant? And what are these things that make for peace?

If we Christians are to help actualize brotherhood in our communities and out beyond into the nation and beyond American frontiers into the world, we will have to put ourselves under a discipline both of spirit and of mind in the service of enlightened unselfishness.

The General Assembly on Social Issues

The following are extracts from the report of the Standing Committee on Social Education and Action of 1941, as adopted by the 153d General Assembly which met in St. Louis, May 22-28, 1941.

CHRISTIANITY finds itself challenged by alarming and growing trends in many parts of the world toward making the State the master of its people and toward recognizing force in the hands of organized tyranny as the arbiter between nations. In such a world the mission and message of the Church are unchanged, namely, to preach "Jesus Christ, and him crucified."

The Church must unceasingly bear witness to the worth and dignity of human personality. Every theory and practice making for racial inferiority, every effort to reduce men to mere cogs in a super-state machine, every disposition to measure a nation by its output of wealth rather than by the ultimate use of its wealth, every effort by one people to gain sovereignty over another through force—all these stand condemned when appraised in the light of God's fatherhood and the sonship of his children.

The Church and the Social Order

We urge that our churches seek to foster in their communities the spirit that puts first our oneness as children of God, surmounting the differences between Jew and Gentile, black and white, Occidental and Oriental, foreign and American-born. We rejoice in the recent decision of the United States Supreme Court that guarantees Negroes traveling accommodations equal to those afforded white people. We deplore the fact that federal legislation in regard to lynching still awaits enactment, and that barriers such as the poll tax disfranchises a host of our fellow citizens. We oppose any discrimination against the Negro in the military services and in opportunities for employment in, and training for, the defense industries.

The disproportionate emphasis which we have laid on material values is without justification from a Christian point of view. No amount of armaments can defend a nation from the devastating effects of dishonesty and poverty. Stress must be laid on the intelligent conservation and utilization of the nation's resources, both human and material.

To this end we recommend that our churches study continuously the whole economic and social system in order to determine its points of strength and the extent to which any part of it may be inconsistent with the spirit and

principles of Christianity. Within our church groups there should be fearless discussions of economic and social issues.

The Church and Peace

It is the duty of church and government to work for a just and peaceable ordering of human life, within each nation and in the society of nations, and for the furtherance of desirable change without violence. Both must labor to remove those tempers and injustices which cause conflict, and to establish peace.

War, wherever it appears, is a manifestation of the power of sin in the world. It defies the righteousness of God, disrupts his world-wide family, and outrages the human personalities which Christ came to redeem. Even when war is waged with sincere purpose to restrain evil, it tends to produce greater evils than those against which it is directed. The Church, which is the body of Christ, set in the world to preach the gospel of peace, must ever bear witness to this character of war. If occasions arise when the government deems it necessary to wage war, Christians, whether as private citizens or as public officers, are bound, in relation to it, to obey their consciences before God, who alone is Lord of the conscience; and the Church must recognize and uphold their duty thus to obey conscience, whatever its commands may be. Whenever war occurs the Church must be true to its nature as the universal Christian community, the body of Christ, whose members, even though scattered among the contending parties, must ever preserve the unity of the spirit in Christ, praying, laboring and suffering for one another and looking for the coming of the Kingdom of God, which is righteousness, peace and joy in the Holy Spirit.

We humbly confess that our own nation shares in the guilt that has occasioned the present world conflict. But we believe that it is the duty of a church which worships a God of justice, to recognize a moral distinction between enslaving dictatorships which invade the lands of others, and those peoples which are valiantly defending their liberties and spiritual heritages, but we believe that our country should sustain them to the utmost in their brave struggle. But General Assembly records its conviction that much more is still to be gained in meeting the needs of the world by America remaining free from military participation in the present conflict, not in any spirit of selfish isolationism, nor of moral irresponsibility, but with a clear view of joining with other nations in constructive efforts towards a lasting peace. At the same time we recognize that honest differences of opinion exist today within the Church as to the part our nation should take, and we

solemnly declare that the Church's chief duty is to stress the unity of the spirit in the midst of diversity of feeling.

The quality of our civilization in years to come will depend on the degree to which the peace which follows the present conflict is motivated and administered by Christian insight and ideals. The world will desperately need a United States of America prepared to contribute toward a peace growingly imbued with those principles of good will and equity which God expects his children to observe in all their relations with each other. We urge upon our churches an earnest study of the policies which Christians should be prepared to advance and support on behalf of peace during and after the present wars.

In view of our world-wide ministry and the compassion of our Church for the suffering of all races and nations, we make remembrance in our prayers of the helpless civilian populations in conquered and invaded countries, especially of those who are victims of starvation and disease. We desire to lay the tragic needs of these helpless people upon all those who are in authority everywhere. We commend as Christian every effort to feed the hungry and care for the sick in these countries, under safeguards that prevent any diversion of such aid from its intended use.

The Church, the Home, and the Community

We favor such legislation by Congress as will unite the federal government with local and state authorities in safeguarding areas within easy reach of military camps from the liquor and vice interests. We respectfully request the President to issue an order at his earliest convenience to remove alcoholic beverages, except for medicinal purposes, from camps and elsewhere, where men are being trained at the expense of the Government.

We reaffirm the longstanding position of the Presbyterian Church in regard to temperance, and urge an ever-increasing program within the home, church, and school, of education on the personal and social consequences of the use of alcoholic beverages.

We believe in the separation of church and state, and would register our opposition to the granting of financial aid from public funds, directly or indirectly, to any educational institution supported by any church.

We respectfully request the President to issue an order at his earliest convenience reducing all labor on Sunday in the Army and Navy "to the measure of strict necessity." We also affirm our conviction that the Sabbath and one day's rest in seven should be safeguarded in all industries, both those engaged in national defense operations and those otherwise engaged.

Some People Don't Drink

(*Continued from page 19*)

another sort may be the result. *Second*, the other weakness of alcohol as an escape is that it is a habit-forming drug. When difficulties deepen, the recourse to alcohol becomes increasingly alluring. It is the easiest way out and the poor alcoholic capitulates a little easier each time.

What can we do about it? Five very definite and concrete things, it seems to me:

1. *Spread the truth about alcohol.* Books with accurate data on the scientific and economic effects of alcohol ought to be in every public school, church library, and the private library of every minister.

2. *The promotion of sane and wholesome living* is the basic counter-attack upon alcohol. Every time we provide real satisfactions for life and take out of people's lives the insecurity which comes from low wages, unemployment, bad housing, and so on, we are countering against alcohol. Alcohol helps to produce slums, but slums also cause alcoholism. A man who uses alcohol may lose his job, but uncertainty as to a job may start a man down the alcohol road.

3. *We can help in building well-organized personalities.* People who know what the good escapes are and are encouraged to use them will develop a habit of correct procedure in the face of weariness and discouragement. They will know that it is better to go to a movie, take a swim, go to a baseball game, or just take a walk when one is depressed rather than "to put an enemy into your mouth to steal your brains away," as Shakespeare put it.

4. *Religion as a personal possession is,* I am convinced from long observation, the deepest and best of all escapes from life's irritations and frustrations, and religion is, therefore, a great corrective for the tragic and dangerous escape through alcohol. Years ago a prominent minister created a furor by saying that a drunken man is engaged in a mistaken search for God. Properly interpreted that is right. The man is seeking a solution for his problems. He could find it in religion. Then he would not need drink.

5. *A continuous struggle to restrict and discourage the sale of liquor* is the final, and to me it seems the logical thing we can do. Certainly it is contrary to public policy to encourage people to create an appetite and market for alcohol.

Public policy should be on the side of reducing the use of alcohol and substituting other and better ways of spending money. False and seductive advertising and the association of alcohol with other alluring and often perfectly proper elements in social life is contrary to the welfare of the community and must be steadily and intelligently opposed.

Sanctuary

Meditation

"What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoast, our army and navy. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit, and we have planted the seeds of despotism at our own doors. Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it. This country, with its institutions belongs to the people who inhabit it. Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"—*Abraham Lincoln*

Call to prayer

God is our refuge and strength, therefore will we not fear—
Quicken us, O Lord, for thy name's sake. Cause us to know the way wherein we should walk; for we lift our souls unto thee.

Invocation

O Lord our merciful Father, we pray thee to look upon us gathered here in thy presence, and to shed upon us as a people and upon each of us individually the helpful spirit of thy grace, that all our thoughts and desires may be such as thou canst sanction and satisfy and that in our worship we may be aware that we have come into thy presence through Jesus Christ our Lord. Amen.—*Charles Clayton Morrison*

Hymn Response

Let there be light, Lord God of Hosts

Directed Meditation and Prayer

(*Each suggestion for meditation is followed by a moment of silence concluded with the response*)

Let us pray in adoration and invocation, that we may have a sense of God's reality and of his presence with us.

For thyself, O God, and for thy nearness to us we praise thee.

Let us pray in thanksgiving for Jesus Christ, in whom God the Father is revealed, and for the opportunity to know all men as brothers and to serve them as members of God's family.

For Jesus Christ through whom we know thee as Father, and for fellowship and service, O God, we thank thee.

Let us pray in confession and contrition for our selfish blindness to the needs, the aspirations, and the joys of our neighbors; our deafness to

the cry of men, women, and little children, for friendship and understanding; our arrogance and pride toward those who differ from us.

We pray thee to hear and forgive us, O Lord.

Let us pray in petition for those who, because of race or religion are wounded today in body and spirit, and that in all times of testing we and they may have courage to stand fast in the faith assured that God will guide and bless in every land the people who trust in him.

Hear our prayer and answer, we beseech thee, O Lord of compassion, in the name of him who taught us to pray together:

The Lord's Prayer.

Scripture—Live Like Free Men

Jesus therefore said to those Jews that had believed him, if ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.—*John 8: 31, 32, 36.*

I have much to say to you about this, but it is difficult to make it clear to you, because you have become so slow of apprehension . . . you actually need someone to teach you over again the very elements of Christian truth. . . . Let us therefore . . . *advance toward maturity.—Hebrews 5: 12, 13.* (*Goodspeed*)

For it is the will of God that by doing right you should silence the ignorant charges of foolish people. *Live like free men,* only do not make your freedom an excuse for doing wrong. . . . Treat everyone with respect. Love the brotherhood, be reverent to God. *I Peter 2: 15-17.* (*Goodspeed*)

Prayer—

Compassionate God, who art afflicted in all thy children's suffering, have pity upon nations exposing their sons to peril, shadowing their lands with fear, and wasting their resources in efforts of slaughter. Turn the minds of rulers and peoples to discover forsaken, or never-known, paths of friendship. Supply with wisdom and perseverance any who this day are seeking to end strife and discover ways of concord. Spare this blinded world needless loss of life, lonely sorrow, crippling poverty, and the evil harvest of hatred and revenge. Rebuke aggression; show the folly of violence; deliver peoples under oppression; and out of man's tragic blunders redeem our race to justice, to liberty, to brotherhood by thy grace manifest in the cross and victory of Jesus Christ our Lord. Amen.—*Henry Sloane Coffin.**

* From *101 Prayers for Peace*—compiled by G. A. C. Shrigley. Westminster Press, Philadelphia.

The Workshop

The projects in social action reported here have been carried through by Christian groups in church and community. What has your group done?

A Credit Union for ministers has been organized under the sponsorship of the Fraternal League, an organization of Presbyterian ministers in Cincinnati. A group of men called together by the league's president became the union's first members and applied to the state of Ohio for a charter which has been granted. A board of directors was elected, together with members of credit and audit committees. The board in turn has elected its officers and completed arrangements for receiving and loaning funds, the rate of interest being the normal Credit Union scale of one per cent per month, and loan applications already received await sufficient deposits to cover amounts requested. Membership is open to all ministers of the presbytery.

Methodist ministers of Ohio already are successfully operating credit unions for the clergy of the respective conferences. —*Reported by Rev. Jackson E. Smith, Walnut Hills Church, Cincinnati, Ohio*

The action of the General Assembly 1940, respecting Presbyterian conscientious objectors was placed on the bulletin board by the session of a western church. In this way the members of the congregation were informed about a matter of great importance in these days.

A speakers' bureau has been organized by the Peace Committee of the Youth of New York Presbytery to provide speakers for young people's societies wishing to discuss such subjects as pacifism, preparedness, and war.

A neighborhood group of Protestants, Catholics, and Jews gathered to promote better understanding. At our meetings we have studied the Bill of Rights, democracy, propaganda, and at present are reviewing Professor Rugg's text books now under dispute. We meet in the homes of members every two weeks and each meeting is opened with a period of devotion and silent prayer. This group is planning a venture in international good will—a fellowship afternoon with women sojourning here from other countries as our guests.—*Reported by Mrs. S. V. V. Hoffman, S. E. A. Secretary, Westchester Presbyterial, New York.*

A Christian friendliness project is being sponsored by the churches of Rock Island, Moline, East Moline, and Silvis, Ill., in cooperation with the Y. W. C. A. Our women's society is much interested in this undertaking. The object of the work is to make life more livable for the Mexican women who live in box-cars and other unsanitary, dirty quarters. Once a year we have the woman who is in charge tell us of the work toward which we contribute each month.

In the west end of our city, we have what we call the "Life Line Institute" to which we also contribute each month. This institute was promoted mainly to keep the very young boys and girls from play in the streets and out of mischief. It has grown and is doing even more than was at first anticipated. Now there is a library where the boys and girls go after school to study, and frequent social activities.—*Reported by Mrs. R. H. Litt, Rock Island, Ill.*

A panel discussion on the subject, "A Christian in a World at War" was a part of the program for a youth rally of the young people of Zanesville Presbytery recently. Students from the Westminster Foundation at Ohio State University presented the pacifist, isolationist, and inter-

ventionist viewpoints. This was the first of a series of deputations from the Foundation planned by the Social Education and Action Committee. Anyone interested in such activities is welcome to participate. Meetings are held at 7:30 p.m. each Thursday.—*Reported by Richard McCracken.*

Migrant and tourist camps have enlisted the interest of the S.E.A. Committee of Willamette Presbyterial, Synod of Oregon. After a visit to the migrant camp, the committee, at the request of the superintendent, presented a program in the community hall and is cooperating in securing books for a camp library.

In the tourist camp, the committee found that families were living in trailers and cabins the year round. We invited them to come to church and our main project now is to establish a recreational room for boys and men, so that they will not have to go to a pool hall for warmth and amusement in the winter time.—*Reported by Mrs. William Dielschneider, S.E.A. chairman, McMinnville, Oregon.*

The Malvern Report was the basis of a series of mid-week discussions, just prior to Easter, in the First church of Phoenixville, Pa. At the first gathering the entire report of the conference held in Malvern, England, in January 1941, together with the editorial comment on it was read from the March issue of *Social Progress.* The report embodying the unanimous conclusions of 240 clerical and lay leaders of the Church of England in the midst of their country's terrific struggle for existence was discussed, section by section, at succeeding meetings. The reactions were interesting and illuminating. They ranged all the way from the opinion that those English church leaders were but the mouth-piece of a large class of shiftless ne'er-do-wells to the suggestion that the group consider the possibilities of a new, definitely Christian order of society.

To the suggestion that it might be well even now to project our thinking beyond the present to the "post-war-world," it was decided to investigate and discuss the various proposals being made for world organization.—*Reported by Rev. Joseph M. Woods, minister, Phoenixville, Pa.*

Christianity at work was interpreted recently to the women's association of the Lake Forest church through a consideration of community needs. Discussion centered in two questions: Are we as church members meeting these responsibilities with approximate success? How can we cooperate more effectively? A brief statement of the meaning and scope of social education and action was followed by five minute presentations by representatives of: City Council, the Police Department, League of Women Voters, Parent-Teachers Association, bringing before the group favorable and unfavorable conditions and community needs in Lake Forest. The number of organizations represented was necessarily limited. It was notable that all speakers invited accepted our invitation, the representative of the police department being a member of the church.—*Reported by Minnie M. Rumsey, S.E.A. Secretary, Chicago Presbyterial Society.*

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About Books

This is the Victory, by Leslie D. Weatherhead. Abingdon-Cokesbury Press. $2.

When life about them is confined and crumbling, great souls are laid hold of by God and what they write becomes part of the enduring literature of religion; Isaiah wrote in exile, Bunyon in prison. Dr. Weatherhead has written, *This is the Victory,* when, as he tells us, "the house trembles with the vibration caused by the firing of guns and the explosion of bombs."

"The victory" of which the author writes is not the victory of war; it is the victory that is of God and becomes man's by faith through which men enter into the victory of life able to confront with poise and strength the daily tragedy of war and even the possibility of defeat.

"God might be able to do more with a defeated nation that was penitent than with a victorious nation that was aggressive," says the writer. "If war ended tomorrow to our advantage, a proud, victorious nation might slip back at once to paganism, materialism, and international selfishness, and show such vindictive pride—even claiming God on her side—that the cause of true religion would not necessarily be served even by victory as much as it might be served through defeat. Defeat can be a very healthy spiritual condition both in men and nations, for, having nothing else to trust in, they may turn to God."

Perhaps the word "practical" has been worn too threadbare to do full justice to the helpfulness of this book: if so, "relevant" may be more truly descriptive. In a day of defeatism and desperation, this book with its trumpet call of a victory that is profound and Christian has a transforming influence on its readers.

C. P. H.

Religions of Democracy, by Louis Finkelstein, J. Elliot Ross, and William Adams Brown. Devin Adair. $2.

Sometime ago one of my classmates received a great deal of newspaper publicity for making this statement, "What this country needs is some form of state church." I should like to suggest that what my friend needs is to read this book, written by a Jew, a Catholic, and a Protestant; a book designed not only to increase tolerance and understanding but for instruction. The authors, Dr. Louis Finkelstein, Father John Elliot Ross, and Professor William Adams Brown are excellent choices for they are eminent scholars in their own respective fields and widely known and respected in the entire fellowship of faith.

The book is informative, honest, interesting, and easy to read. There is not the slightest trace of aggressiveness or belligerency in these chapters. They are descriptive essays and should be read in that light.

The only critical note I would interject is that Father Ross seems to pass rather lightly over the important Catholic position on church and state. Possibly it was wise discretion to do so in a book of this kind. Nevertheless the glaring difference between Catholic action where Catholicism is in the majority and where it is in the minority cannot so easily be explained or defended as Father Ross seems to believe. The rest of the section on Catholicism is clear and instructive to Catholic and non-Catholic alike.

Dr. Finkelstein contributes a simple, moving account of the many interesting customs and traditions of Judaism. Dr. Brown's well documented analysis of Protestantism reveals the many difficulties facing anyone who attempts to describe the whole of Protestant faith and practice.

More than this, however, his essay indicates how well he has overcome these difficulties.

This book alone will not bring in the era of understanding and brotherhood; but if every Jew and Christian would read it that happy day would be closer at hand.

DAVID BRAUN

The Four Pillars of Democracy, by Edgar J. Goodspeed. Harpers. $1.75.

A friend, seeing this book on my desk, said, "It is high time somebody gave some thought to the pillars of democracy before the termites finish them." In this little book Dr. Goodspeed has done a good job of exterminating some of the termites.

There is an introductory chapter on "The Place of Faith in the Modern World." Here is an opportunity for the reader to brush up on the Hellenic influence on early Christianity. Here also is the assurance that religious faith is the larger part of the faith that "makes the world go 'round." Four chapters: "The Faith of Science," "The Faith of Humanism," "The Faith of Society," "The Faith of Religion," and a synthesis complete the book.

The author probes the interesting question, Why is a scientist? There is adequate discussion of the moral and spiritual values of sciences, a fund of well told stories and illustrations and an understandable analysis of the scientific temper. According to Dr. Goodspeed, the practical applications of humanism have led to most of the decencies of civilization. In this chapter the garbage school of literature comes in for a few well-aimed blows. "The Faith of Society" makes stimulating reading. In a day when the theologians have given up faith in man as a romantic delusion, society is building most of its institutions upon that very faith. "The Faith of Religion" reveals the author's robust faith and is a challenge to our own. I am not yet persuaded that the faiths of men can be catalogued so neatly as the chapter headings seem to indicate—but it is a good book.

DAVID BRAUN

Our Prodigal Son Culture, by Hugh Stevenson Tigner. Willett, Clark & Co. $1.50.

This book is a brief, interesting and challenging exposition of the thesis: "That the Hebrew-Christian religion contains truths which are not only still valid but also indispensable for the preservation and advance of civilization; that modern culture made a fatal mistake in trying to cast these truths aside as the outworn garments of an immature age; and that our saving help lies in a rediscovery of this religion, a re-establishment of its spiritual authority, and a fresh conversion to its outlooks, insights and values."

The author, facing frankly the predicament in which our culture has found itself following the first world war, charts our course as we modern prodigals have surrendered the place once held by Christianity, where integration and unity was provided the world. In the far country secularism has risen to power, supremely in Fascism, and destroyed many hopes and many values. In science by itself there is no hope of salvation; "our only hope lies in turning again to the God revealed in Christianity and in seeking earnestly to learn his truth and submit to his will."

In spite of the failures of the church and the weaknesses of democracy, the author is hopeful that our "prodigal son culture" may yet come to itself and return to the Christian church and the Christian faith, where it may find what it sorely needs, "a bulwark against barbarism without and within, a place where the fire that enables men to live will be kept brightly burning." Here is a book to wake you up, make you think, give you hope.

HARVEY E. HOLT

Democracy and Social Change, by Harry F. Ward. Modern Age Books. $2.50.

Recently a testimonial dinner was given to Dr. Harry F. Ward on his retirement from his long professorship at Union Theological Seminary in New York City. He has been equally outstanding in his open and fearless leadership in causes and movements which have often been in the vanguard of social thinking. This book reflects in an admirable way both the student and the man of action.

Dr. Ward is profoundly stirred at the present and future situation of democracy; but he does not accept the prevailing view as to where the issue rests. ". . . The question which history is now putting to us is not whether we prefer democracy to fascism or communism; but whether democracy and capitalism, which have been united throughout our history, can continue to live together. The relation between them is plainly quite different now, when the capitalist economy is contracting, than it was in the days of capitalist expansion." The social change that ushered in modern society originally could be described, according to the author, as "the democratic-capitalist revolution"; but with subsequent changes and developments, such as the rise of monopoly, the revolution is now more accurately described as "capitalist-democratic." In this shift the author sees the crucial issue in our contemporary democracy. Obviously such a view will be provocative to most readers and dynamite to many. The book is strong meat.

According to Dr. Ward the essential elements in democracy are first, a procedure by which social change is effected with a maximum of consent and a minimum of coercion, although he clearly recognizes the necessity for the latter at times; and, secondly, democracy is an organization of social power, the power of the vast many instead of the privileged few. The discussion of the volume is rather closely related to these two aspects of democracy, for the author believes that the ultimate solution of democracy lies in more democracy. Dr. Ward's reading of certain recent historical events and his interpretation of certain social movements will prove highly stimulating and illuminating even though the reader disagree.

C. P. H.

Yesterday Is Dead, by Stuart Cloete. Smith and Durrell, Inc. $2.50.

"The man in the street is uneasy. Things have not worked out as they should have done. He does not know what is the matter but he is clear that something is wrong." These words with which *Yesterday Is Dead* begins set the point of view and the aim of the book by a distinguished English novelist. Recognizing the bewilderment and confusion of the ordinary man, the author attempts to resolve the contradictions which he cannot understand by a logical analysis of first causes. Behind the subtleties of nationalistic propaganda, he reveals the basic causes of the present war in the fundamental weaknesses in his own nation and in the European nations which have already fallen.

There is nothing original in Mr. Cloete's analysis that the practical denial of the place of God and the Christian ethic in every realm of life has produced the present disastrous outcome but it is refreshing to read such a viewpoint by a modern novelist expressed with passionate conviction. So strong is this conviction and so powerfully presented that it becomes deeply religious in its final appeal. Every chapter of the book abounds with quotable references to the spiritual implications in the present struggle. Here is the voice of England saying to America, "Repent, before it is too late." The honest churchman will apply this admonition to himself as he reads, "Within the church lies the whole organization necessary for social welfare and the betterment of men

—spiritually, morally, and physically—but those who would use it are given no power. The church wants no crusades. The church is unwilling to bear the responsibility of its place in the world. And the church is losing its place."

WILLIAM F. WEFER

Our Future in Asia, by Robert Aura Smith. Viking Press, $3.

Our Future in Asia will be a shocking book to those whose tender consciences make them sensitive to the fact of empire. England has an imperial structure which involves her in the struggles for power and position in the far east; so has France; and so has the Netherlands. The shock comes when it is pointed out that we have quite a few chestnuts in the fire ourselves.

The author is a recognized student of oriental affairs and has been for twenty-five years an active and influential newspaperman. His book is well-written, extremely readable, and packed full of important facts which need to be considered in any intelligent discussion of our stake in the Far Eastern situation.

Mr. Smith shows that we are at present dependent upon the South China Sea area for the greater part of our rubber and tin, antimony, tungsten, and other important raw materials. The same area offers a great potential market for our commodities, estimated at a quarter of a billion dollars annually; and as an outpost, we own and control the Philippine Islands.

So long as the status quo is maintained in the South China Sea, so long, the writer declares, will the economic picture continue bright. Moreover, the present imperial structure is, he believes, benevolent and peaceful; and we owe it to our fellow democratic nations and to the South China Sea colonies to maintain it.

Among the serious threats to the status quo in the Far East is our own dislike of "empire" as such, and Japanese aggression, which matches in every move some act on the part of the other axis powers.

Can the Philippines be defended? Who can do it? What is the present situation in the South China Sea? Can the status quo be maintained? What will be the cost? Is it worth the cost? These are the questions Mr. Smith answers in this timely book.

PAUL MCFARLIN

Blood, Sweat and Tears, by Winston S. Churchill (with preface and notes by Randolph S. Churchill). Putnam. $3.

This book vividly recreates the tragic years of Great Britain's fight for life.

The record begins in May 1938 when Mr. Churchill, speaking on the Eire Bill, warned Parliament that to surrender the "strategic ports" to the Irish Free State was to court disaster for Great Britain. How well founded were these predictions, is a matter of history. Step by step these striking speeches carry one through the intervening events until the day when Neville Chamberlain resigned and Winston Churchill newly become Prime Minister made the speech in which he threw out the challenge which gives this book its title: "I have nothing to offer but blood, toil, tears, and sweat. . . . Come, then, let us go forward together with our united strength." The book closes with the speech broadcast to the world on February 9, 1941, in which Mr. Churchill, as Prime Minister, appealed to the United States for sorely needed aid in the now famous words: "Put your confidence in us . . . and under Providence, all will be well. We shall not fail or falter; we shall not weaken or tire. . . . Give us the tools, and we will finish the job."

The speeches to be included in this book were selected by the Prime Minister's son Randolph Churchill. "These speeches," he says, "constitute a contemporary history which is as lively as it is authoritative, and, so far as contemporary history is of value, they may be said to be the last word upon the war."

E. G. R.

101 Prayers for Peace, compiled by G. A. Cleveland Shrigley. Westminster Press, Philadelphia, $1.

Here within the covers of this small book are gathered the expressions of hope and faith, confusion and petition, aspiration and consecration of 101 Christian leaders —churchmen and educators—as they pray for peace. All those who teach, preach, or lead will find this book invaluable for personal and group use. E. G. R.

Our Free Minds, by H. A. Overstreet. Norton. $2.

No job is more difficult than to change the course of other people's thinking—unless it be the attempt to redirect one's own. Yet that is exactly the undertaking of this book; a task which Dr. Overstreet, psychologist, teacher, and discussion leader in college and conference, is well qualified to undertake.

Two jobs confront our present generation, says the writer of this useful book; one is the defeat of forces that threaten "such civilization as we have achieved;" the second to defend and preserve our democratic way of life; a way which when truly lived, faces every new problem, and with the single purpose of "shaping a better society than we have ever known."

There is entirely too much loose thinking and careless talk about democracy and American ideals and far too little "persistent, critical, tough-minded thinking" about our own failures and what "a united order of life may properly be." So Dr. Overstreet believes and to an attack on this job of social analysis and appraisal, prescription and planning, he endeavors to lead his readers. How can we mobilize our minds, sharpen our aims, toughen our wills? We can "become skilled in ways of social helpfulness." We can make a determined fight in a dozen great causes which the author names." "A nation of individuals," he concludes, "each one engaged in at least one good hard fight for a thing worth while, would be a nation collectively engaged in the only kind of war worth fighting."

Our hope, Dr. Overstreet declares in summary, is that we as a people, may learn to care about people; for nothing counts if people are not important. Only free minds can make free men and only free men can make a free nation. E. G. R.

What Price Alcohol? by Robert S. Carroll. Macmillan. $3.

The author is a practicing psychiatrist with an understanding concern for "What Price Alcohol?" He approaches the subject from the point of view of motivation. Why do people drink? He is not thinking of the poor or underprivileged; but rather of the many in the "overprivileged" group, whom he has had opportunity to observe and treat.

Psychologically speaking, Dr. Carroll says, the forebrain is what sets man off from animals; and with that there comes a far-widened problem of adequacy in living. Alcohol is a widely used shortcut to the attainment of such adequacy, which seeks escape from rather than a facing of reality and meeting life with courage and resourcefulness. The other prevalent cause for the use of alcohol is social pressure as that exerted in the "cocktail hour!" Both the author and Dr. Adolph Meyer, who writes the foreword, call for a declaration of "the freedom not to drink."

Dr. Carroll draws on a wide knowledge of the chemical, physiological, emotional, and spiritual factors that enter into the growth of personality. His cure for alcoholism includes bodily conditions, exercise of individual will-power, early home training and changes in society's behavior. It is to be regretted that coming so close as he does, at times, to religion, he does not give a more understanding appreciation of the role which religion plays in the development of personality. The book is to be recommended strongly, however, to those who wish to know more about the cause and the price of drinking. C. P. H.

Facts and Figures

Loss of freedom threatens the European churches as conflict with the "new order" grows steadily more severe. Norwegian churchmen have been threatened in a new circular issued by Quisling's, "Ministry of Church and Education," with "incalculable consequences for the freedom of the church and Christian works among our people."

A youth institute on international problems will be held at Shawnee Lake Camp, Shawnee-on-Delaware, Penna., August 22-29, 1941. "Charting a Course for World Democracy," will be the theme of the institute. Its purpose is to prepare high school young people to take a constructive part in the movement for world organization for peace.

A dramatic event took place recently in New York City when Dr. Toyohiko Kagawa, great Japanese Christian, and Father M. M. Coady of St. Francis Xavier University, a small Catholic college in Nova Scotia, met to talk over their mutual concern, the Consumer Cooperative Movement. Dr. Kagawa, greatest leader of the Cooperative Movement in the Far East calls it "the love principle applied to industry." Father Coady whose introduction of cooperatives among the farmers, miners, and fishermen in the "maritime provinces," has revolutionized their living standards, declares that in today's crisis the "cooperative way of life" offers the only assurance of security for all the people.

This was the first meeting of these leaders of the East and West. Their paths may never cross again!

Bills on vice and liquor in areas "within a reasonable distance" of military camps are before Congress. One of these bills, H. R. 2475, sponsored by Representative Mays, deals particularly with prostitution and was supported by the Army and Navy. It passed the House on April 21. Another bill, S. 860, introduced by the late Senator Sheppard, was more inclusive; for in addition to liquor and vice outside the camps, it would also prohibit the sale of all alcoholic beverages within the camps. The War Department strongly opposed the provisions of this bill, insofar as they deal with liquor. The War Department does not object to the provisions as they relate to vice. Both bills were reported by the Military Affairs Committee of the Senate on May 16 without recommendation and are on the Senate calendar waiting to be called.

The United Service Organization for National Defense has announced that the Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, the Most Rev. Edward Mooney, Roman Catholic Archbishop of Detroit, and Rabbi Edward L. Israel, president of the Synagogue Council of America, will act as co-chairmen of the Clergy Advisory Board, an organization which, through the Jewish Welfare Board, National Catholic Community Service, National Travelers Aid Association, Salvation Army, Y.M.C.A. and Y.W.C.A., is to operate more than 360 service clubs near some 125 camps, naval bases, and defense centers. A campaign to raise $10,765,000 for this program is to start on June 3, under the chairmanship of District Attorney Thomas E. Dewey.

About 2,000 boys have been certified as sincere in their opposition to service in the land and naval forces and will shortly be directed to report for a year of civilian service, according to Paul Comly French, the executive secretary of the National Service Board for Religious Ob-

jectors. Seven camps, the report states, are now ready to receive these men assigned to work of national importance in lieu of military service. Operated by the Brethren Service Committee, the American Friends Service Committee and the Mennonite Central Committee, the camps are near Baltimore, Maryland; Grottoes, Virginia; Lagro, Indiana; Manistee, Michigan; Magnolia, Arkansas; Colorado Springs, Colorado, and San Dimas, California.

Some 14 additional camps are being prepared and will be operated by the above groups in cooperation with other denominational and interdenominational agencies. The registrants already certified by local boards represent 63 different denominations. The Catholic Workers are reported to be planning a camp in New Hampshire for Catholic conscientious objectors.

Scriptures for army camps will be provided by the American Bible Society when requested by army chaplains. From January 1 to April 15 the Society reports that more than 67,000 New Testaments were issued to men in the army and navy and that it is prepared also to supply a pulpit Bible for each of the 600 camp chapels that the War Department plans to erect. To all the above war-emergent activities the Presbyterians contribute through the United World Emergency Fund.

Dr. William Thomson Hanzsche, of Trenton, New Jersey, will return to the air for another series of messages under the general theme of "The Trail Finder." The program will be broadcast over station, WJZ, New York, each Friday during the month of June, 1:30 to 1:45 p.m. E.D.S.T.

The picture-going public, in a recent survey made by the Institute of Public Opinion (the Gallup Poll) chose as the best-liked pictures the following, in the order named: 1) *Boom Town;* 2) *Knute Rockne—All American;* 3) *Rebecca;* 4) *Northwest Passage;* 5) *Strike Up the Band;* 6) *The Fighting 69th.* The only film named that received an award from the Academy of Motion Picture Arts and Sciences was *Rebecca.* "Apparently there is considerable difference of opinion between Hollywood and its customers," commented Dr. Gallup.

One-Tenth of Our Nation, a documentary film on Negro education, tells a moving story of the struggle for education from one-room shacks in the cotton fields to the high schools where a trade is learned, and the colleges, Atlanta University, Fisk, Tuskegee, Meharry, and the medical school at Nashville. This interesting social document is now offered as a 16mm release for non-theatrical use. For details write to College Film Center, 59 East Van Buren Street, Chicago, Illinois.

Slum life in a big city is the subject of *City of Homes*, a new documentary film produced by Irving Lerner for the Philadelphia Housing Association with offices at 1717 Sansom Street. Using a family group of mother and son to focus its main points, the film suggests a solution of the slum problem in slum clearance. The commentary, in part poetic, was written by Muriel Rukeyser. Joseph David is composer; Roger Barlow photographer.

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Study and Action

Four problems are suggested for study during the coming months. Individuals or leader-groups will find discussion in the small informal group, the best preparation for effective program building and leadership in the coming year's work.

American Democracy

****Christianity and Democracy***—A *Social Progress* Discussion Guide, compiled by Benson Y. Landis, outlines four aspects of the problem and provides source materials, questions and bibliography for further study, and worship suggestions. Four effective organization programs may be based on these outlines. *25 cents.*
****Christian Roots of Democracy in America,*** Dr. Arthur E. Holt's new book. *Friendship Press.* Cloth, $1; paper, 60 cents; and ****Our Free Minds,*** by H. A. Overstreet, reviewed in this issue, should be read as part of this study.

Minorities in America

****Minorities are People,*** by Ilion T. Jones. A new pamphlet presenting the basic issues involved; with questions and sources for further reading. *10 cents.*
Meet the Refugees, prepared by National Board of the Y.W.C.A. A concise statement of the refugee problem and possible solutions. *Free on request to Womans Press, 600 Lexington Avenue, New York.*

Community Problems

****Your Church in Your Community,*** a *Social Progress* Discussion Guide, surveys the community situation, urban and rural, and the task of the church. *25 cents.*
Defense Papers—A guide to the study of community problems as they are affected by the national emergency. *American Association for Adult Education, 60 East 42nd Street, New York. Subscription—8 issues—$1.00.*
American Communities Face a New Challenge and ***A Church Program for Defense Areas***—*The American Social Hygiene Association, 1790 Broadway, New York. 10 cents each.*

The Post-War World

American Churches and World Order—This packet guide provides discussion outlines and the necessary pamphlet reference material for at least four discussion periods. *Council for Social Action, 289 Fourth Avenue, New York. 25 cents.*
A Just and Durable Peace—it provides indispensable data material and helpful discussion questions. Prepared by a special commission. *Order from Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York. 10 cents.*
Peace Aims, the eighth *Fortune* Round Table Report, *Time, Inc., 330 East 22nd Street, New York. 20 cents.*
After the War—Plans and Problems and ***Upon What Does Peace Depend?*** *Carnegie Endowment for International Peace, 405 West 117th Street, New York. 5 cents each.*
****Deliverances of the General Assembly on Social and Moral Issues, 1910–1940*** and the ****Social Pronouncements of 1941*** (*Free*) and your own file of ***Social Progress*** will be invaluable sources of reference in connection with each of these subjects. Consult the index on pages 39, 40, 41 of this issue.

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* Starred materials should be ordered from your nearest Presbyterian Book Store. Order all other material from publishers as given.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten representative groups of national organizations judging pictures in Hollywood are not to be construed as recommendations, but represent the best available comment on current films.

Men of Boys Town (Metro-Goldwyn-Mayer) (Cast: Spencer Tracy, Mickey Rooney, Bobs Watson, Larry Nunn, Darryl Hickman). An interesting and compelling picture with a splendid moral uplift, exemplifying the ability of sympathy, understanding, and love in the restoration and reclamation of boys, while walls, locks, and vicious punishment tend to make criminals. The scenes and action are placed at the well known "Boys Town" with the beloved and understanding Father Flanagan as the guiding example. **Family.**

I Wanted Wings (Paramount) (Cast: Ray Milland, William Holden, Wayne Morris, Brian Donlevy, Constance Moore). An Air Corps epic focusing on the discipline and training of three comrades preparing for the service of American defense. The story concerns itself with the training of three cadets, all with different standards—socially, morally, and mentally. **Family.**

Sleepers West (20th Century-Fox) (Cast: Lloyd Nolan, Lynn Bari, Mary Beth Hughes, Louis Jean Heydt, Edward Brophy). With a background of a fast-traveling train, this social drama with a mystery flavor is presented by a suitable cast, and although somewhat bewildering and confusing is well directed. The story tells of a series of incidents which occur when Michael Shayne (Lloyd Nolan) endeavors to safely escort an important witness to a trial in which he finally succeeds but not before many characters are introduced which complicate otherwise simple situations. There is one drinking scene which, although not necessary, is not glorified. **Adults.**

The Sea Wolf (Warner Bros.) (Cast: Edward G. Robinson, Ida Lupino, John Garfield, Alexander Knox, Gene Lockhart). An outstanding and excellently directed cast brings to the screen Jack London's well known novel, "The Sea Wolf." From the beginning to the final dramatic climax, the mighty conflict between good and evil is portrayed. The story tells of a man and woman, survivors of a wrecked ferry boat in San Francisco Bay, who are picked up by an outward bound sailing schooner whose captain refuses to put them ashore, and the man, Van Weyden, is compelled to serve as cabin boy. **Adults.**

Road to Zanzibar (Paramount) (Cast: Bing Crosby, Bob Hope, Dorothy Lamour, Una Merkel, Eric Blore). An amusing farce adapted to the talents of Bing Crosby and Bob Hope, both of whom have many opportunities of displaying their abilities. The scenes are laid in Africa where a series of experiences take them, in the company of two charming girls, into the jungle where they encounter dangers, mostly ludicrous and amusing. The whole provides good, light, clean entertainment with Una Merkel contributing to the enjoyment. **Mature.**

Sign of the Wolf (Monogram) (Cast: Michael Whalen, Grace Bradley, Darryl Hickman, Mantan Moreland, Louise Beavers). Two fine German Shepherd dogs are the central figures of interest in this story of silver fox hijacking. The picture is slow moving at times, but the excellently trained dogs create interest and suspense. Some lovely snow scenes. Emotional for young children, otherwise **Family.**

Scotland Yard (20th Century-Fox) (Cast: Nancy Kelly, Edmund Gwenn, John Loder, Henry Wilcoxon, Melville Cooper, Gilbert Emery, Norma Varden). With a background of war torn England and typical fog, a good story is woven around the activities of Scotland Yard. A reformed bank robber, with the help of plastic surgery, impersonates a titled Englishman, lays bare a German spy plot and in so doing exposes his identity. The angle of the present war is cleverly introduced by montage effects, making this an entertaining mystery picture. **Mature–Family** (over 14).

Ride on Vaquero (20th Century Fox) (Cast: Cesar Romero, Mary Beth Hughes, Lynne Roberts, Chris-Pin Martin, Robert Lowery, Ben Carter). Another of the Cisco Kid series starring Cesar Romero as the western Robin Hood. This time Cisco and Gordito track down a band of kidnapping scoundrels who do some fancy money-snatching on the side. A fast moving, well knit melodrama distinguished by Romero's dancing, dramatic music, and beautiful landscapes. **Mature–Family** (over 14).

Topper Returns (United Artists-Roach) (Cast: Joan Blondell, Roland Young, Carole Landis, Billie Burke, Dennis O'Keefe) Highly entertaining, mystery comedy fantasy in which trick photography plays a leading role. The setting for this Topper story is a magnificent, supposed-to-be-haunted house into which come two girls, one of whom is murdered the first night. Her spirit floats through the remainder of the picture in her endeavor to help Topper discover the perpetrator of the crime. The fact of a crime being committed is lost in the amusing entanglements and situations which not only sustain interest but add greatly to the entertainment. **Mature.**

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